

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, MARCH 18, 1909.

NEW SERIES VOL. XI, NO. 11.

## Concerning a Remedy for a Grievous Fault.

Elder W. P. Matheny, writing in the Arkansas Baptist, details in more than one column the situation as to the churches where he has been. He says that this situation is one of almost supreme indifference. The caption of his article is "What can be done with the situation?" It will be remembered that Bro. Matheny is one of the most persistent agitators, and he gives a report from the churches he has visited. Indifference to religious matters is, to an extent, common to churches and individuals, but I come to the situation described by Brother Matheny. The following is an attempt to answer the caption of the article considered. What can be done with the situation? The answer as here given, goes straight to the heart of the trouble with any sort of question.

In the first place, many of the churches have become almost totally indifferent to religious things, because there have not been many religious things done in or by the churches in a good while. In many places the churches have been harassed and dragooned by the discussion, not of religious subjects and great doctrines, but by a discussion of the shortcomings and sins of other people. There are churches within the knowledge of this writer, which years ago were strong and active, which are now almost entirely indifferent to religious matters. How did it happen? Their pastors led these churches into contentions over methods and personal matters, embittering the people against their brethren, and sowed the whole field with dragon's teeth. That is the way it happened. Instead of insisting on Christian doctrine and Christian practices, for years and years, these churches were filled up with discussions of the supposed heresies entertained by brethren. It ought to occur to any sensible man, or any individual Christian that no church can prosper on discussion of the heresies and defalcations of other people, and that is about all a good many churches have had, and especially the churches visited by Elder Matheny.

If any of them take papers, they take the papers that feed them not chaff, but worse, the very rot and ruin of everything that the writer can imagine. Week after week they read these papers and discuss among themselves the rottenness of the brethren in morals and doctrine. This is worse than no food. It is poison, and now the people have turned away from it. This writer lives in Texas, and knows that there are hundreds of churches that have been brought to the very condition described by

Brother Matheny by the very methods described in this article.

It is a notable truth that in many of these churches, the young people have turned away from the preachers and will not hear them. They refuse any longer to spend their money or time for that which is not bread. Not a few have grown up to young womanhood and manhood without ever hearing a noble appeal to the very souls of people for the higher and better things of the Kingdom. This is no imaginary picture. It is a true picture. The real explanation of the trouble admits of no doubt, because we have reached a state of complete demonstration. Elder Matheny does not know what to do.

He has written to a number of the brethren, and they do not know what to do. This writer knows what to do, and here sets down some simple lessons. He deserves no credit for anything here written, because it is all in the New Testament in essence. Let the men who have brought these churches to their present state of almost total indifference, strike a new note. Instead of the old preaching, just mere whang doodleism in many cases, let them strike a new note for high, noble and blessed things. Especially let the preachers, troubled with churches in that State, strike the long, lost seeking note of the gospel, the key note of the New Testament, "Seeking the lost." If some man will go into any of these churches and strike this note with the spirit of Paul, he will see the beginning of a new day at once. People, who have grown indifferent, will recognize the note as that which brought them to the Savior and started them in the divine life, and they will come to it.

There is not a church in Christendom where the seeking note of the gospel is sounded out clear, sweet and strong, that people do not come to hear it. Where there is grumbling and mouthing and criticism, people will fall away from the church. Where there is noble preaching of the gospel for the salvation of souls and for the things that accompany salvation, people will come back. And not only will the converted come and renew their interest and labors, but the unconverted will come. There is not a soul saving church in Christendom that people will not go to.

The line of discussion may go farther. If the interest of people is to be kept up in religious matters, they must be given something to do worth their while. There is no mystery as to what runs churches down. The people come and hear a sermon without purpose and go away, and feel in

their hearts that they gave nothing and got nothing out of the service. The renewed heart is so made as to appreciate things that are excellent. Men of the world believe that preachers ought to stand for high things and great things. This writer recalls that there was an eminent physician, who was an infidel. He used to go to hear a certain man preach, saying, "I don't believe a word he says, but he does, and I like to hear a man talk about something big if he believes in it." It is the little, piddling, no account business in our churches that runs them down, and commonly preachers are to blame for this. In the very scheme of spiritual life and growth it is ordered that people who give shall receive, and the churches that give little, get little. The individual who gives out of his heart life and money but little to the cause, gets but little out of it, and this law of the Kingdom is as unalterable as the law of gravitation.

Now let Brother Matheny, and the other brethren who are concerned and urgently concerned for the low estate of their churches consider how little has been said about giving, and how little has really been given of life or heart or money or anything. When they have thought it all over, they will find the real cause.

It was said just a little back in this article that we have reached a demonstration. People do not go to church where there is warm, noble, uplifting preaching, and where the old calls for the salvation of the souls of men ring out fervently. We have it all over the country, houses crowded and multitudes coming into the Kingdom. There is no mystery about it at all. It is just as the Scriptures show it, and men are blind not to see it. People come to churches, because churches stand for things. Wherever they stand for preaching the gospel, and the great, ennobling things that belong to the Kingdom are laid on the hearts of the people, and not a word is said about faults and quibbling, and the supposed rottenness of people here and yonder, this is a demonstration that stands for itself. And it ought to count in the minds of brethren, who see the "desolation of Zion" all around them. The spirit that would save the lost is the spirit that will fill churches, and when that spirit is lost, in the churches, there will be no growth to amount to much. This is the way for preachers and churches to go on with the work. Let all of us go into it this year, and the glory of the Lord will shine upon us, and blessings will multiply beyond our capacity to receive them.

J. B. Gambrell.

## THE BAPTIST RECORD.

## A Message of Heaven.

(Written for Mrs. J. T. Holmes, who lost her only baby girl February 13, 1909).

Tell me angels, what's the matter  
That my sister weeps today—  
Where's her darling little baby  
That you took so far away?

Now I seem to catch the answer,  
Answer to my gentle plea—  
Ah, methinks I hear an angel  
Whispering softly this to me:

"We beheld its perfect beauty  
From our home beyond the sky,  
Then we came upon our mission,  
And they said we made it die.

No, 'tis false such thoughts of angels!  
We are friends sincere to man;  
And we labor in Heaven  
Perfecting God's holy plan.

It was pure, so sweet and perfect,  
Earth was not its place to stay;  
That is just the very reason  
We have taken it away...

Far beyond the starry region  
Christ has made a mansion fair  
Where we'll live with Him forever  
With our loved ones over there.

Ah, its streets are bright and golden  
With its gates of pearl ajar—  
Heaven only is the City  
Just beyond the Golden Bar.

Tell, oh tell your loving sister  
Not to weep for baby dear,  
She is loved so much in Heaven  
Angels always hover near.

Nothing can decrease her pleasure;  
Naught can touch her snow white soul  
She is now so gay and happy  
In her palace built of gold."

Angels tell me how the secret  
Of the time, how long 'twill be  
When again we'll see our darling,  
And they said, Just Wait and See."

Ev'ry star that shines in Glory,  
Ev'ry blossom here below  
Tries to tell us of the City  
Where the little infants go.

Now we stand upon the River;  
Soon we'll cross to Yonder shore  
Where our loved ones now are waiting,  
And we'll meet to part no more.

Carl Monroe O'Neal.

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Letter No. 7.

A communication published in our city paper, answering the question, "What is Cheating?" the question having been sug-

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gested by some remarks growing out of a sermon I preached on dishonesty.

Last Sunday evening, in the course of my sermon on Dishonesty, I announced that I would state some things in the language of the ideality of things. I then proceeded to make good my announcement. One of the principles thus stated was this: "If I attempt to 'jew' one who has something to sell, valued at \$1.00, to 75c, I as really attempt burglary in principle as if I should attempt to break into his house under cover of night and take therefrom that amount of cash." I have heard several echoes from that statement. Here is a specimen: "I do not believe I am trying to cheat a merchant when I ask him if he will take less for an article than he asks me for it." I do not think so, either, necessarily. Neither did I so affirm in my sermon. This echo, like all the others I have heard, is stated in the language of things as they are. My statement is couched in the language of ideal trade. That makes a mighty difference. The word "burglary" comes from two words meaning "a fortified place" and "robber." In the language of common law burglary is the crime of nocturnal house-breaking with an intent to commit a felony therein. In some of the United States, however, the term has been so extended as to cover the breaking and entering of any building, at any time, to commit crime.

Now, what makes burglary a crime? Is it because it is done without knowledge and consent of the burglarized? Is it because it damages his property, and does not show fair play in giving him a chance to defend himself against the robber? Hardly! These features are resultant rather than casual. They are secondary. They are the fruit that grow, like apples on apple trees, on the principle that makes burglary a crime. Burglary is criminal because its purpose and effort is the appropriation of that which is another's. Moses, "because of the hardness of the people's heart," allowed some things (Matt. 19.8). But Jesus of Nazareth Himself affirmed that in an ideal state of society the law would have been differently stated.

But in my statement I was expressing myself in the language of the ideality of things. Therefore the article offered for sale is really valued at one dollar. So if the individual who offers it for sale lets it go for 75 cents, then the buyer gets the article and still retains a fourth of its value.

Now, when I try to "jew" him from \$1.00 to 75c, if I am not making an effort to get or keep what really belongs to another, what is it?

If it isn't the same principle in action which makes the burglar break into the house under cover of night, wherein are the two principles different?

But let us look at my statement, quoted above, a bit further.

What do we mean by the term "value"? Value, in its last meaning, is a state of mind. That is, the value of a thing is what a consensus of opinion says it is worth. So when I say that this supposed individual has something to sell valued at \$1.00, I mean that a consensus of opinion says it is worth

one dollar. If, in order to deceive, he names its value at \$1.00, when a consensus of opinion says it is worth only 75c, then his price is a lie; and if he can sell it for 75c and thereby realize a reasonable profit, then he is trying to cheat the trade by offering it for \$1.00. And let it be remembered that when a consensus of opinion is placing the proper worth on a thing, it takes into consideration the intrinsic value of the thing itself, plus a reasonable profit which the ethics of trade always allows for handling. So it comes to pass that the 25 cents which this supposed individual attempts to get, over and above the real value of the article, is the rightful money of somebody else. Suppose he gets it? Is it any more nearly his because he got it in a dishonest business coup rather than some other way? In an ideal state of society, if his dishonest deal were possible at all, he would be as criminal as the burglar. Why? Because the same evil principle is father to both forms of dishonesty.

Lottery tickets and lottery policies; fairs conducted for churches or schools on the raffling system; whether one patronizes pools or book-making, or employs faro, billiards, rando, keno, cards, bagatelle, or what not—the idea is to cheat because it is an effort to get that which rightfully belongs to another without rendering, in some way, value received.

An American writer says: "This is an age of Shams, and Shoddy is the Grand Duke of Shams. Alas! we have sham idols, sham heroes, sham politicians, sham scholars, sham schools, sham professional men, sham bargains, and sham religions." That is a serious indictment; but I am not prepared to dispute it. Are you? Not all is shoddy; but sham shows its cloven foot most everywhere. And "sham" is another word for "cheat."

But in my statement I was expressing myself in the language of the ideality of things. Therefore the article offered for sale is really valued at one dollar. So if the individual who offers it for sale lets it go for 75 cents, then the buyer gets the article and still retains a fourth of its value.

Now, when I try to "jew" him from \$1.00 to 75c, if I am not making an effort to get or keep what really belongs to another, what is it?

If it isn't the same principle in action which makes the burglar break into the house under cover of night, wherein are the two principles different?

We look at the two acts now, however, through different nose-glasses; that gives them apparently different colors. But the difference in color is not in the principles, but in the glasses through which we look. Green goggles will reveal a green world every time. All action not honest is equally dishonest—though not even the laws of the land so regard it. Sentiment makes custom and custom has arranged all dishonest ac-

tion in classes which range from the very meanest and most disgraceful to those acts which are regarded, in the parlance of trade, as "business shrewdness." I have already given our generally accepted definition of burglary. Fraud is deliberate deception with the design of securing something by taking unfair advantage of another.

An imposition is a petty fraud. An imposture is a design and effort to obtain money, credit, or position to which one is not entitled, and it may be practiced by a "Weary Willie," a common street beggar, or the pretender to a throne. The main difference, in the estimation of the law, between fraud and swindling, or cheating, is that the former is regarded as actionable in the courts while the latter is not. And if that is not a distinction without a difference, why?

Another of the principles I expressed in the language of the ideality of things was, "It is an insult offered to the man behind the counter for a customer to ask, 'Is that the best you can do on this?' or 'Can't you cut the price a bit?'" As the trade now is, it isn't an insult; but the dishonesty on both sides of the counter, in so many instances, is responsible for that. Granting that a merchant who knows his business will not sell his goods at a less price than they cost him, then to ask him to do so is another way of saying to him that he is trying to sell to you for more than his goods are worth. In ideal trade that would be considered a grave charge, and justly.

If he can sell to you for less than he asks, and still sell for as much as he ought, then if he sells to other people for what he asks, he gets more from them than he ought. So if you are not cheating him, he is cheating the other people; and if he is not cheating the other people, then you are cheating him. Special sales and special discounts, coming under special rules, are not indictable under this law, of course.

One lady said to me, "I don't think it is any harm to get goods as cheap as you can, for I know the merchants are trying to sell them as high as they can." So there you are! That's charging the merchants with the same principle that makes burglary a crime. Well, when we come into an ideal state of life, we'll see how dishonest life was at the beginning of the 20th century.

R. S. Gavin.  
Huntsville, Ala.

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Six Months' Work of the New Secretary.  
The first State convention that I attended in the interest of the Laymen's Missionary Movement was the meeting of Mississippi Baptists in Meridian. President Lowrey, of Blue Mountain College, S. R. Whitten, Profs. Aven and Johnson of Mississippi College, Gov. Longino, and others had been active during the year and submitted a most gratifying report to the convention. Their

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report was given a good hearing and the convention by hearty vote added its unqualified endorsement. The contributions to missions showed a decided gain over the previous year. The State committee of ten active brethren has wisely apportioned the work of the State among its members and is seeking to enlist a live layman in every church. The committee is making liberal distribution of tracts and is conducting rallies all over the State.

In Alabama the work had not progressed very much, no provision was made in the program of the convention for its consideration. The secretary, however, was most kindly welcomed by both preacher and layman, the program was amended so as to give him a hearing and later some fifty strong laymen held a conference and instituted plans for the organization of the work, and the outlook seemed very promising.

I am not sure I have seen a stronger body of laymen in any State than I met at Roanoke. Alabama Baptists enjoy the distinction of having three of the five supreme judges as members of their convention and zealous in every good word and work. President Palmer, of Montevallo, is chairman of the committee and has the co-operation of some very capable laymen.

At the Tennessee convention, held in Memphis, the most hearty endorsement was given the Movement. Dr. Savage, of Nashville, is the chairman of the State committee and presided at the mass meeting on Sunday afternoon. This meeting was largely attended and in addition to the secretary, addresses were made by the chairman; by Bro. Brownlow of Columbia, and Bro. Smith of Clarksville.

W. C. Golden, State secretary, is in most hearty accord with the Movement and is anxious to be of service in advancing it.

In the Missouri meeting at Moberly, the enthusiasm ran high. After the discussion in the convention, the laymen held a separate meeting and decided to employ a secretary for the State if a suitable man could be found. Mintry Jones, of St. Joseph, is chairman of the State committee and associated with him are such prominent laymen as Dr. Mayfield, Brethren Stephens, Harris, Franklin, and others.

Dr. Porter reports most gratifying receipts from Texas. At Fort Worth, the Texas Baptists gave both a morning and an afternoon session to the discussion of the Movement. Notable addresses were made by Drs. Carroll and Gambrell. Texas gave the secretary an immense audience and invited him to "fire away" for an hour. Brethren Freeman, Slaughter, Wolfe, Coleman and others followed in thrilling speeches. They reorganized their State committee with M. H. Wolfe at its head and we have reason to expect great things of this mighty host.

In Arkansas the Movement was given prominence, the moderator, Gen. Atkinson, being a most ardent supporter. As Fayette-

ville, the place of meeting, is in one corner of the State, the brethren planned for a mass meeting in Little Rock, December 1st.

Although it was the first day of the month the First Baptist Church was crowded on a week night, and the interest was intense. The secretary was called all the way to Little Rock at their expense for this one meeting. The committee has planned a campaign to include the principal centers of the State in February and the secretary hopes to have a share in these rallies.

The secretary has also visited the conventions of Louisiana, Georgia, North and South Carolina, has visited several points in Kentucky and Virginia, but this narrative is already long enough for this article.

J. T. Henderson,  
General Secretary,  
Laymen's Missionary Movement.

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An Appreciation.

Since I began my series of "Pastoral Letters" in some of our papers, I have received many letters that have made me feel good. Brethren and sisters from different States have written me words of appreciation. And while I have not tried to reply to these letters yet I have appreciated, with all my heart, every word they have written. My mail this morning brings me a kind word from far off France. It appears below, not because I appreciate it more than the other letters I have received, but because it comes from Bro. McCormick, who is known and loved by us all. The letter follows:

Paris, France, Feb. 18, 1909.

My Dear Bro. Gavin—Please let me say that I have greatly enjoyed and have been much profited by your "letters" in the Alabama Baptist.

They are excellent. After reading, I send them to one of our prominent French pastors who greatly appreciates them. I am sure they will do a great deal of good in many ways. This last, "To a Methodist Lady," is what I have had in mind (only it is much better wrought) for a long time to write. I remember cases in Birmingham which that will "fit to a T."

Your letters reflect your personality; and that is very pleasing to us here who remember you. God bless you and all your letters. All goes well here. I am hoping to get back to America by early summer, and hope some day to meet you again. Success!

Yours cordially,  
H. P. McCormick.

Now I leave it for my readers to say if that is not as inspiring a note as anybody should care to receive. Well, I have received many others "just as good"—but it wouldn't be in good taste to ask for space to publish them. I appreciate what these letters say quite as much as I appreciate the letters themselves; and I hope the writers will accept this note as a personal reply. The editor and I have agreed that he can

(Continued on page six).

# The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Post Office

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as  
Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. BAILEY, Editor and Manager.

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### Associational Minutes.

The Baptist Record needs a copy of the minutes of each Association for 1908. In answer to former calls we have received several of these. But are still without the following: Choctaw, Hobolochitto, Lauderdale, Leaf River, Liberty, Lincoln County, Magee's Creek, Mt. Pisgah, Oktibbeha, Pearl Leaf, Pearl Valley, Tippah, Union.

Any clerk or moderator or anyone else who will send us a copy of the minutes of his association will place us under sensible obligation to him. Brethren, we are asking this small service for the sake of the cause. Please send us one immediately and oblige.

### A Valuable History Must Go.

The History of Mississippi Baptists, by Leavell and Bailey, in two large volumes, containing over 1,500 pages of valuable matter, must be sold. The original price per set, bound in cloth, was \$3.00 net. The work will now be sold, as long as it lasts, for \$1.00 net for these two large volumes. The express charges will range from 35 to 50 cents, depending on the distance to be sent. There are a few sets bound in sheep, which will go for .20 net per set. The above prices are far below cost of manufacture, but these books must be sold. Send your order and the \$1.00 to The Baptist Record, Jackson, Miss.

### Paloubet's Notes.

A \$1,000 a day now for missions is the watch word. It will require that amount with every setting sun for the next 40 days to carry us to Louisville clear of debt.

The Mississippi Sunday School Workers' Convention will be held in the First Baptist Church, Jackson, April 21 to 22, 1909. It is made up of all denominations that wish to affiliate with it.

The South Mississippi Sunday School Convention will meet at Columbia June 29 to July 1, 1909. A fine program has been arranged and a great and profitable time is anticipated. Pastor Wilkinson and Superintendent Drummonds were both at the committee meeting, on the 10th. They came to get the convention, and they got it.

### Delinquents.

We have sent out statements to all our subscribers who are six months or more behind on their subscriptions. Where the subscriber is six months behind we send statement for twelve months, on the principle that we have advanced six months and that he ought to be generous and advance six months. We very earnestly urge that those who receive statements will give prompt attention to them. If you think the statement incorrect, write us at once. Two parties who want to do right can always agree. Brethren do not ignore your just obligation to us.

The Coliseum in Louisville, Ky., in which the Southern Baptist Convention was to meet was destroyed by fire on the morning of March the 11th. As soon as arrangements can be made, the new place of meeting will be announced. Also in our next issue we expect to give all available information about hotels, boarding houses, rates, etc. And, as soon as rates are made by the railroads, we will also make publication of same.

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### To Sunday School Superintendents.

Since the Sunday School is the main teaching agency of the church, and since missions is one of the main doctrines to be taught, it ought to have a large place in this teaching department of the church. In recognition of this fact our Sunday School Board has arranged a special missionary program and lesson for the fourth Sunday in this month, March 28th. The plan affords a most excellent opportunity to get the great missionary work of the Southern Baptist Convention before the young people of our churches and congregations. The day is for both foreign and home missions and both boards ought to be represented in the offering. As a mere suggestion I would say let the offerings be divided according to the same ratio in which we are expected to contribute to the two boards, that is 2 to 3, or \$2 for home missions for every \$3 given for foreign missions. As this is approximately the ratio established by the Southern Baptist Convention there can certainly be no objection to following it. The main point is to get our Sunday Schools enlisted. Let all of our Mississippi Sunday Schools on that day study, pray and give for both home and foreign missions. Remember the day, brother superintendent, even if you do nothing more than have your school pray and give for the cause. If for any reason March 28th does not suit, take some Sunday in April, get your school interested, and line up in this great movement for the kingdom of God among men.

W. F. Yarborough,  
V. P. Foreign Missions.

### Notes of Cheer.

Good news from many sources for Home Missions. A number of churches have increased their offerings for this object. Many pastors are getting dead in earnest. Brother Price's time is being rapidly taken by such places as Meridian, Laurel, Gloster, Crystal Springs, Oxford, Clinton, etc.

Brother L. E. Barton writes that West Point will give at least \$500 to Home Missions and Bro. Lipsey writes that Clinton will have a whole week's campaign for Home and Foreign Missions. This is glorious news, but we shall need \$10,000 yet, and must have the help of every man. Let our country pastors rally to our co-operation, and let's have 1,000 churches in line for Home Missions.

Bro. Price reports about \$700 at the First Church, Meridian, last Sunday. Fine, Bro. Shipman.

Fraternally,  
R. H. Tandy,  
Vice President Home Missions.

### The Fourth Sunday in March.

This day, the 28th of March, the 4th Sunday, ought to be made a great day in every

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Baptist Sunday School in Mississippi. It is to be "Home Mission Day"—a day when every Sunday School in the South is asked to make an offering to Home Missions. There are 10,000 such schools. If they will only average \$10 a piece—yes, just the small sum of \$10 a piece, this will save the day for Home Missions, this year of our Lord, 1909. The statistical secretaries' report last year shows 641 Sunday Schools in Mississippi, which everybody knows is about 300 short of the real number, since we have 1357 churches, and every church, very nearly, upon inquiry, has a Sunday School. Now, \$10 each from 1,000 schools will give us the day for Home Missions, just \$10,000. Brother pastor, brother superintendent, brother teacher, sister teacher, pupils, friends, one and all, won't you, every one of you see to it that your school shall give at least \$10 on this next fourth Sunday in March, for Home Missions? Some can and doubtless will give far more than that. Do it; or go to bed hungry that night. Prepare for it now, by announcing it this next Sunday; and when the fourth Sunday comes, just take up the offerings and take them up until—yes until you get the \$10. We can do this—and if we do, there will be some happy folks on earth as well as in the heavens above. Let no school fail.

Very earnestly,  
W. P. Price.

### The Work Before Us.

Our receipts show for home and foreign missions an increase over last year to this date not very large to be sure, but an increase, and for this we should not only be thankful, but encouraged in our work. What we need now is a faithful continuance in well doing. The churches weak and strong are wheeling into line and pastors are doing with their might what their hands find to do. Itta Bena has moved up her figures from last year for foreign missions as also has Hazlehurst. Poplarville sweeps the gamut with an increase for all missions reaching \$135. Terry fills in the blank of State missions with \$40; while Mt. Creek has to her credit for all missions \$82.30. The old Mississippi Association troubled with the boll weevil is represented by Mars Hill and Hebron with \$119.20 this week. Brandon mourns the departure of a generous giver but sends \$100 while her neighbor Rock Hill adds \$27.50 for foreign missions. Mt. Paran sends \$37.32, two dollars of which come from the Sunbeams who in addition have sent \$9.06 since their organization last September to different objects. God bless them.

Just a few words about the attitude of some of our brethren toward the Seminary. It is thought by some that it is a hotbed of "higher criticism," and that its students go away saturated with "spurious" or non-orthodox doctrines. I have heard such remarks made. But I want to state that those who make these complaints are, as a rule, men who wouldn't know higher criticism from a funeral oration. If the Seminary is not orthodox the Bible is not orthodox, for they hold tenaciously to God's Word. Another complaint I have heard made is, that

Gulfport First Church to hand with \$253.15 with a promise of more to follow for foreign missions.

Our foreign mission appropriation is about one-third in, counting two collections made but not in hand, while the home missions stands about one-fourth in. Six weeks remain to do the work in. We will not falter, but with the words of our Master cheering us on, we will do with our might what our hands find to do, and then one day to hear him say "well done good and faithful servants."

A. V. Rowe.

### The Three Hundred.

The day to which our boys had been looking forward to with so much interest (and longing) has come and gone, leaving us all with a satisfied remembrance of turkey and other dainties, and with greater and brighter hopes for the future of our great S. B. T. Seminary here at Louisville.

Some days ago the three hundred mark was reached, after which our worthy and beloved president, Dr. E. Y. Mullins, began immediate preparations for fulfilling his promise of a "turkey dinner," to the students of the Seminary, and all who were present will testify to the fact that it was well arranged, and immensely enjoyed.

The dining hall was crowded to its utmost capacity, and notwithstanding we had little "elbow-room" we all managed to get on the outside of quite a quantity of our American bird. Not only was the dinner enjoyed, but the after-dinner speeches, tinged with humor and yet withal, pregnant with hope and loyality for our great institution were listened to with enthusiastic interest till almost dark.

Those who know the Seminary and its faculty need no argument to convince them of its worthiness. Let us then pray that our Father may give it still greater power in the pulling down of the strongholds of Satan, by training men to grapple with the great problems of world-evangelization which confront us as Baptists.

And now to young ministers I would say—come to the Seminary! You may have to make a sacrifice to do so, but you will never regret the time and money spent here. It

is an investment which will yield large interest in the years to come. Not for your own glory but that you may more efficiently work for the Lord Jesus—this should be your motive. I write simply as "the least of all the ministers of Mississippi and not

meant to be called" a Mississippian for I was

born and reared in Florida, but I love Mississippi and its people, for it was among her hills that I was rambling when I found that

"gem of purest ray serene"—the flower that was "wearing its sweetness on the desert

(\*) air," and which consented to be plucked by the hand of an itinerant school-master from Florida.

Brethren, let's pray for the Seminary, pray for its professors, pray for the students and come on with our share of the Endowment Fund. May God hasten the day when we

shall see the world taken for Christ!

"Crown Him Lord of All!"

"Seminary students are too enthusiastic for missions." One good brother remarked to the writer that if he should come to the Seminary he would come back preaching nothing but missions. Said he, "They'll fill you full of it and then it will be money! money! money!" Now, brethren, diagnose his case, if you wish! We plead guilty to the missionary spirit pervading every square inch of the atmosphere of the Seminary, and the man who comes here and does not absorb some of it, is absolutely impervious. We will take pleasure in presenting him to the old-time "Hardshell" church as a fit candidate for membership.

The Seminary is sound to the core, and deserves the hearty support and co-operation of every loyal Southern Baptist. It has been, in the past, a mighty power and its graduates are making its power felt wherever they go. From its walls have gone forth men to all parts of the world who are doing things in the name of our conquering King. Every year its volunteers go forth to tell the Glad Tidings to "those who sit in darkness." So then, before criticizing the Seminary inform yourself what it has done and is doing to carry out the Great Commission. Jno. 3:16 is interpreted by our beloved professors to mean just what it says: "God so loved the world"—not just a part of it.

Those who know the Seminary and its faculty need no argument to convince them of its worthiness. Let us then pray that our Father may give it still greater power in the pulling down of the strongholds of Satan, by training men to grapple with the great problems of world-evangelization which confront us as Baptists.

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"Crown Him Lord of All!"

Mrs. J. W. Steen, wife of Pastor J. W. Steen, Seminary, died this morning at 2 o'clock.

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(Continued from page three), publish the "letters" as long as he cares to, and quit when he thinks best.

In the meantime, if they accomplish their purpose, I am amply repaid for all they have cost me.

Yours sincerely,  
R. S. Gavin.

Huntsville, Ala.

Dear Record—I have been looking for a report of our Northeast Mississippi Pastors' Institute lately held at Echu, but so far have not noticed such a report in The Record. It may have appeared and have escaped my notice. At any rate it will not be out of place for one to express his pleasure at being present at this meeting. The very fact it met at Echu and thus had for a host Bro. T. A. J. Beasley and his associates made us anticipate a pleasant meeting and our anticipations were fully met. Bro. Beasley, in addition to full pastoral work, is principal of the school and from reports is doing a noble work. A large number of pastors were present in addition a number of ministerial students. Many excellent talks were given by the latter. It did one good to see and meet these younger brethren as well as others.

A most excellent program had been prepared by the committee. It was an exegetical study of Ephesians. Two brethren were assigned to each chapter and given an hour to give their exposition and another hour was given to general discussion. Bro. R. A. Kimbrough served most excellently as chairman. Altogether it was one of the most congenial and profitable meetings it was ever my pleasure to attend!

This was the third meeting of this institute. Another will be arranged for next year and it does not take a prophet to foresee great good to be accomplished by these annual meetings.

Faternally,  
E. T. Mobberly,

Booneville, Miss.

## Miscellanea.

Philip and the Ethiopian—The inspired record shows that the Holy Spirit led the evangelist to preach Jesus to the eunuch and not to his servants. Not a word did he say to them. If it be said that the reason is found in the desire of the eunuch to know the meaning of the prophecy he was reading. I remark that while that was true, it does not solve the mystery why Philip had nothing to say to the servants who were listening to Philip's discourse. Is it not true that the Christian soul winner is not impressed of the Spirit to speak to every man he meets about his salvation. In fact does not our Lord forbid it in relation to certain characters, "Give not that which is holy unto the dogs." Neither cast ye your pearls before swine," etc. Is it not a fact that the soul

winner is impressed of the Spirit to speak to one man and not to another? How much need we to pray for the impression and leading of the Spirit since he impresses and leads the obedient trusting child of God in his work of love just as he did in Apostolic times.

Deacon Stephen—How much like his Lord Jesus was Deacon Stephen, and in nothing more was he like him than in his spirit of forgiveness of his enemies. He died as did his divine Master, praying for his murderers. I have thought that the scene of Stephen's martyrdom was photographed upon the mind and heart of the young man Saul, and that more than anything else his forgiving spirit touched Saul's heart and made an impression that clave to him even to the gates of Damascus. Stephen entered heaven with a forgiving heart, and so must all others if they enter there at all. That professed follower of Christ who carries an unforgiving heart in his bosom is not fit for the kingdom of heaven. Beloved reader, how stands the case with you and me?

O. D. Brown.

Handsboro, Miss.

## Shall We Know Each Other in Heaven?

By T. A. J. Beasley.

A father, who had just buried his little child, asked us if we thought we would know each other in heaven. Somehow, trouble makes us think more about heaven. This is one of the blessings of trouble. Trouble weans us away from earth, and turns us heavenward. Many thousands of aching hearts have turned away from a new-made grave, saying, "Shall we meet our loved ones again? Shall we know each other in heaven?" A very wicked man who had never read a chapter in the Bible, lost his boy. After the death of his child, he could be seen at late hours of the night reading the Bible. Some one asked him why he had become so much interested in the Bible. He replied, "I am trying to find out where my little Johnnie has gone." We all have a longing for the absent ones who have crossed over the river. Our very hearts seem to say, "They are not gone forever." We believe we shall meet them again. But, will we know them? All we may certainly know about this question is to be found in the Bible. It seems to us the evidence is sufficient to warrant the belief that we shall know each other in heaven. What are some of the proofs?

1. We will not lose our identity in heaven. We will retain our image with every mark of sin forever obliterated. Christ retained his identity in his glorified state, and the disciples knew him. He is the "first fruits of the resurrection." If he retained his same image in the glorified state, so shall we. If he knew, and was known, so shall we know and be known. For "we shall be like him."

Grandmother Murphy, a Centenarian—There passed to her eternal rest, from the home of her son, Brother Simon Murphy, at Napoleon, Hancock county, a few days ago, Grandmother Murphy, who was doubt-

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2. The Bible represents heaven as a great banquet. "Many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven," Matt. 8:11. What joy could there be in being present at a banquet where all are strangers to each other! How could one know that he was with Abraham, if he knew him not? The idea of a banquet or a reunion always carries with it the idea of the guests knowing each other.

3. The rich man in hell looked away to heaven, saw Lazarus there, and knew him. Luke 16. Certainly we will be at least as wise in eternity as the wicked. If so, it follows that we shall know each other there.

4. Paul exhorts the Philippians Christians to hold forth the word of life that he might rejoice in the day of Christ, that he had not run in vain, neither labored in vain. Phil. 2:16. What is Paul's idea here? He expected to meet these Philippians Christians at the judgment, and to rejoice that they were there as the fruit of his labors. But if he could not know them there, then the passage is meaningless.

5. Paul expresses the same idea about the Thessalonians, 1 Thes. 2:19. He says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Certain it is that Paul expected to meet these saints in heaven. He expected to know them. Expected to rejoice inasmuch as they would be there as the fruit of his preaching.

6. When David's child died (2 Sam. 12) he said, "I shall go to him." "What was David's idea? To see his child among many thousands of others not being able to know his own? Certainly not. What comfort could this have brought him? Ah, surely he expected, by the grace of God, to again take into his fond embrace the little one whose body was then cold and still in death.

7. At the transfiguration of Christ (Mark 9) Moses and Elias appeared. Elias is the Greek form of the word Elijah. So it was Moses and Elijah that appeared. Now, Moses had been dead fifteen hundred years, and Elijah had been in heaven (translated) about one thousand years. They were both in their glorified state, yet Peter knew them and called them by name. If a man in his glorified state, may know those in a glorified state, much more shall we know in the glorified state.

8. Paul says, "Now we see through a glass darkly, but then face to face: Now I know in part; but then shall I know even as also am known." We should not lose sight of the fact that our existence in the next world will be just as real as our existence are. Indeed, our knowledge will be perfect in heaven. We shall not need to be introduced to any one. What a joy to be in company with Abraham, and hear him tell of the trial of his faith, or to hear Daniel tell of his night in the lion's den! What a blessing to sing with David the song of Moses

Some time since I had a most pleasant Sunday with my beloved friends at Greenville. I found that Brother J. H. Cain had learned to feel at home among us, and that he had won his way right into the hearts of the people.

I also had the pleasure recently of supplying for Brother Weeks at the First Church, Vicksburg. He has accomplished great things there since he took charge of that church.

We surely have a group of men in Mississippi who have come to us from other States, who have greatly added to the strength and consecration of our Mississippi ministry. The list named above is a notable list. I truly hope that these men will all spend their remaining days in Mississippi. We need them, and will give them plenty of important work. Add to this list such men as Preston of Tupelo, King of Macon, Shipman of Meridian, Dickens of Crystal Springs, Tandy of Hazlehurst, Head of Glaston, Borum of Oxford, Roberts of Silver Creek, and others, and you will see that we are owing big debts of gratitude to other States for the magnificent contributions they have made to our working force. Some of the brethren have complained that our own men leave us and go to other States, but surely we ought not to complain since other States are doing so well by us.

If the Ministerial Education contributions continue to come in as they have been coming up to date, our accounts will come out in good shape at the end of the session. This is gratifying. Let the good work go on.

The brethren who failed to pay up their building notes due last November, are gradually sending them in. This fact is also gratifying, though there are many who still find it necessary to ask for time.

Yours hopefully, W. T. Lowrey.

## Berean Workers.

I wish to say a few words concerning our "Berean Workers" at McComb City. We met Friday, February 19, at 3:30 p.m., and organized "Berean Workers" composed mostly of young ladies. Mrs. Mixon was appointed chairman for the evening. Bro. Holcomb gave us a very interesting talk on the purpose of the organization, naming some special lines of work to be undertaken, which, I am sure, was enjoyed by all present. He brought forth some ideas we will not forget.

We also met last Monday, March 8th, with an excellent program. Each part was good. Altogether it was an enlivening and spiritual meeting. We have nine committees at work. It makes us realize the good to be derived from the work by each and everyone when we consider the expression made by different ones. Our president is a persevering young lady and believes in everyone working.

Wishing success to the Baptist Young People everywhere, and asking all praying people to remember us at McComb City. We remain yours in the cause,

"Berean Workers,"  
Lillian Ratliff, Secretary.

McComb City, Miss.

## THE BAPTIST RECORD.

News in the Circle.  
Martin Ball.

Fund of the Seminary and that his Association had increased this amount to nearly \$10,000.

—o—

Pastor Robt. Purser, Brookhaven, is wisely laying plans for a new house of worship. Every feature of the church work is progressing rapidly under his skillful direction.

—o—

All the church buildings in Brinkley, Ark., were completely demolished by the cyclone which passed through the town last Sunday night, except the Catholic. The priest tendered the building to the physicians for a temporary hospital. 40 lives were lost and many seriously injured.

—o—

The pastor's home in Brinkley, Ark., was blown away by the recent cyclone, but all his family escaped unharmed. We extend sympathy to Bro. Harris, and have sent some aid to his people in this trying time. Two of the members of his church were killed.

—o—

The Baptist Advance presents a stirring issue for the Home Board. Secretary Love has a live article on the first page—several pictures of missionaries are given.

—o—

Rev. W. A. Bolding leaves Checotah, Okla., and takes up the work at Ozan, Ark. He is heartily welcomed to Arkansas.

—o—

Evangelist Sid Williams is aiding Pastor L. R. Burress in a meeting at Brownsville, Texas. The meeting is held under a large tent. Everything indicates a glorious revival.

—o—

The Euclid Avenue Church, St. Louis, Mo., has just closed, a gracious meeting. The pastor was aided by State Evangelist A. R. Sitton. 64 additions—48 by baptism.

—o—

Dr. M. E. Broaddus has resigned at Curryville, Mo., to accept a call from Davis. The resignation will take effect the 4th Sunday in April.

—o—

The church at Luxora, Ark., has called Bro. Wilcoxson of Manila. He accepts the work and will enter the field at once.

—o—

The church at Bentonville, Ark., recently set apart to the full work of the gospel ministry Bro. Atchley Pugh. He has been called to a pastorate near Bentonville.

—o—

At a recent meeting held in his tabernacle, Atlanta, Ga., Dr. Len. G. Broughton received 166 members into the fellowship of his church. He was aided in the meeting by Rev. J. J. Wicker.

—o—

Rev. G. T. Vickman has been called to be missionary to the Swedes in New Sweden, Texas. He will enter the field at the close of the present term of the Seminary at Louisville.

—o—

Dr. E. Y. Mullins announced a few days ago that Deacon Garvey of New Liberty, Ky., had given \$5,000 to the Endowment

The church at McRae, Ga., has called Rev.

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J. D. Larkin. He has accepted and will move at once from Morganton, N. C.

The University Church, Austin, Texas, has called Rev. C. C. Pugh, of College Park, Ga. He has accepted the call and will enter the work at once.

Rev. E. A. McDowell has accepted the position of Field Editor of the Baptist Courier. Bro. McDowell has made a successful pastor. Dr. Thomas is always on the alert for the very best things for the Courier.

Rev. W. C. Lattimore, an ex-Mississippian, began work with the Convention Memorial Church, Dallas, Texas, March 1.

The legislature of Texas passed the anti-gambling and race track betting bill recently. The passage of this bill and its becoming a law is largely due to the strenuous efforts of Rev. J. Frank Norris, editor of The Baptist Standard.

## Important Request.

The Sunday School Board has arranged for March 28, (4th Sunday) to be used by all the Sunday Schools in the bounds of the Southern Baptist Convention as Missionary Day. In all the periodicals of the Sunday School Board the lesson for that day has been displaced and a missionary lesson put in to be used instead. Every school is requested to observe the day with a collection for Foreign and Home Missions. Will your school co-operate? We want to urge each pastor or superintendent to see that his school has this opportunity. Announce the program a week ahead and request each teacher to urge each pupil in the class for a special contribution. Take the collection by class.

Pastor, if you have four churches please write your superintendents a card, calling their attention to this day and urging them not to neglect it. By the pastors calling special attention to this we ought to have a collection from every school in Mississippi. The small amount of ten cents from every pupil in the State would mean much. Many will give much more.

Send the amount direct to Dr. A. V. Rowe, Winona, Miss. Please see that your school responds.

J. E. Byrd, S. S. Sec'y.

## The Mission of the Disciples.

According to promise in a former communication I am entitled (by the grace of the editor) to a few more words about the mission of the disciples, or of the church. In the former articles (the compiler put them both in one) it was stated that the mission of Jesus was threefold. He came to enshrine obedience, perfect obedience, in the

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urn of conduct. He came to teach. He came also to suffer. These remarks purpose showing that the very heart and soul of the work of Jesus was to suffer, and also that the greatest part of our work for him is to suffer for him and his cause.

Suffering is the greatest mystery of all the ages. Nobody but God knows anything about the why of it, or the how of it. I read a book recently on "How the Death of Christ Saves us." It has many excellent things in it and will be helpful to all who carefully peruse it, but as for knowing how the death of Christ saves I was as wise in the beginning as at the end.

There is no doubt that the death of Christ saves but how his suffering and death could absolve me from my sin God alone knows.

You may be chary of all philosophies of the atonement. Christ died for our sins according to the scriptures but so far as shown the Bible makes no effort to elucidate that blessed mystery of his suffering. But we know he did it for God is true though every man be a liar.

Why do the righteous suffer? A book published a few years ago tells of a dear little boy who waited long by the bed of his sick and torturing mother and finally he prayed, "O God, why do you let her suffer so when she is so good?" Have you never asked the same half irreverent question?

That is the great battle ground of the book of Job, the problem of suffering. You may state it "the preservation of the believer" if you like and there is no objection, but in another form the question is "can the devil so afflict a good man that that man will renounce God?" This question was answered in the negative. Why does an innocent child suffer a thousand deaths with the nameless agonies of diphtheria? God alone knows. Suffering is the mystery of all mysteries.

I should not wonder if this was one of the things about salvation which the angels desired to look into and were not permitted.

Notwithstanding all the inscrutable darkness of suffering Paul says, "I fill up that which is behind of the afflictions of Christ." "Not," in the language of Jowett, "that the ministry of atonement is incomplete. Not that Calvary and Gethsemane have failed. There are no outstanding debts. Jesus paid it all. But the sufferings must have a herald of their own nature. Mathematical truth must be expressed in mathematical symbols, philosophical truth in the nomenclature of philosophy. The sufferings of Christ cannot be told fully and adequately except in the language of suffering.

He who preaches the crucified gospel in a heartless style crucifies the very gospel he would preach. The servant is not greater than his Lord and "if any man will live godly in Christ Jesus he shall suffer persecution."

One unwilling to suffer for Christ's sake cannot be a gospel preacher,

and one unwilling to suffer for Jesus cannot be a New Testament Christian. If that is true—and dares any one to deny it—what must be said of all the invertibrates, colorless, moluscous ecclesiastical pettyfogging that "wears the livery of heaven to serve the devil in?" What must be said of all time-serving purposeless preachers who draw stipends, fleece the flock of God and preach because they are expected to say something rather than have something to say? What must be said of the ease-loving, self-indulgent churches who meet together as religious to felicitate one another on their gospel privileges while their idolatrous covetousness denies the gospel of the suffering and reigning Christ to a thousand million lost souls of this world? If it did not cost anything to send the gospel to the nations nobody but the devil and his emissaries would ever oppose it. If you are opposed to missions, foreign or home, just remember that the devil is also. It is another case of poor Tray and you may come to grief like he did because of the company you are running with.

It was a day of great suffering when the mighty persecution swept over the Jerusalem church but the disciples went everywhere preaching the word. It was a day of untold suffering when Nero and Marcus Aurelius, Domitian and others put Christians to death by the thousands but the whole Roman empire soon heard the gospel. That was a time of suffering in the middle ages when twenty thousand Christians were drowned in one river according to the voice of history but the Ana-Baptists continued to witness for Christ and a free conscience until the Reformation finally came, a thing by the way which the Ana-Baptists created far more than Luther did in my judgment.

Bunyan suffered twelve years imprisonment

but the world is not yet done with hearing

his mighty voice through his immortal allegory.

Burmah is being redeemed but not

till after the sufferings of the heroic Judson.

India is being reclaimed to the gospel but

Cary, the cobbler, and Marshman and Ward

put their best blood into the enterprise.

Africa has been explored and is hearing

meagerly the gospel of Christ but Living-

ston died on his knees in the jungles and

the natives buried his heart under a hophia

tree because he loved them so. The New

Hebrides Islands have heard the word of

life but not until Williams and Gordon were

brained with bludgeons and boiled in cal-

drons and eaten by those cannibals. Not

until Paton and his wife lay helpless on

beds of sickness at the same time, while

their little sons and the servant carried out

the three days old infant and buried it in

the back yard. Not until a thousand dan-

gers, hungers, threats and throes had over-

past.

Oh, brethren, the way of the cross has

ever been the way of suffering! One has

written "as soon as we cease to bleed we

cease to bless." Men may resist every other argument and parry every other dart but they who bless when reviled, caress when smitten, and return good for evil shall wear victors' crowns.

More truly than Shylock voiced the experience of the wandering Jew when he said "Sufferance is the badge of all our tribe" does every successful Christian life drink from the cup of affliction. In the thought of good old Purgeon we shall never snatched many souls from the burning until we get close enough to feel the heat of the flames ourselves. The prophet said our Lord should see the travail of his soul and be satisfied and Paul wrote to the foolish Galatians "My little children of whom I travail in birth again until Christ be formed in you."

As well talk about a woman becoming a mother without travail of body as a church bearing children without anguish of spirit. A fable says a Chinese potter was required to make a vase to adorn the banqueting table of his lord. He fashioned one lump of clay after another on the lathe and put them in the kiln. They came out things of beauty and exquisite taste but did not meet the high ideal of his love for his emperor. When finally he despaired of ever being able to approach his exalted standard of excellence he marshalled all his strength and flung himself into the furnace and from this immolation of self there came forth the most marvelously beautiful piece of china the world ever saw, such that it was a continuous wonder in the eyes of men. That is the gospel in a fable. There will be no exalted character, no flooding of the heart with joy, no gripping of the world with a conviction of our mission and no loyalty to Christ until we learn to tread the "via dolorosa" with our Master. L. E. Barton.

**Liberty.**

Supposing the readers of your valuable paper would like to hear from an old Veteran of the Cross, I will write and let you know something of him. Bro. Silas H. Thompson will be 85 years old the 15th of March. Notwithstanding he is blind he is able to walk around, and seems to enjoy life to the utmost, talking of his old friends, his work in the ministry, his ups and downs while he was a soldier in the Civil War and singing praises to the great and good God who led him safely through all these dangers, and has bestowed on him so many blessings—one especially, good health. He takes great pleasure in hearing read all the good letters in the Baptist Record, and manifests a great interest and pleasure in the progress of the gospel in his own and other States and in fact, all over the world. He loves his old home with his children and hopes to spend his remaining days and be buried in this well beloved spot. With kind greetings to all he is still your friend and brother in Christian love.

Written by his sister, Mrs. M. E. Bryant.



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**Tetterine Cures an Orphan's Tetter.**

Bell Haven Orphan Home, Luling, Texas. This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's time all the hair had grown back and began to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully, Miss Jessie Clark, Sup't, Bell Haven Orphan's Home.

Tetterine cures Eczema, Tetter, Ringworm, Warts, Foul Infants' Sores, Head Pimples, Skin Diseases, &c., &c. It is the Famous Old Tetherine Sores, Dandruff, Cankerous Soaps, Bunion, Corns, Chilblains, and every form of Skin Disease. Tetterine is the Tetterine Soap No. 1. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

**Cheering Words for Foreign Missions.**

Rev. J. W. Dickens, of Crystal Springs, in a recent letter, tells how he is striving as the Association vice president of the Foreign Mission Board, to keep the claims of foreign missions before the churches during March and April. He says that he is striving not only to have every church in the Association make a contribution, but to get every one to do something worthy of this great cause. He says: "I appreciate, somewhat, your anxious solicitude about the work, but keep hopeful and trustful and full of courage. Keep close to the throne and in touch with the brotherhood; trust in the churches and have faith in God; despise all doubts; think only of success, and talk always of victory. This is God's work; we are God's people, and his people can do anything that needs to be done. Here are my heart and hands to do my best, and I hope to help you celebrate the victory in Louisville."

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c, 25c and 50c at drug stores.

**Summary of Anti-Saloon Work in Congress.**

The general growth of temperance sentiment and the increasing strength of the State Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canton in soldiers' homes and the appropriation (increased this year) for the enforcement of liquor laws among the Indians, which went through this time without special effort, the legislative department of the National Anti-Saloon League reports the following specific things, showing the enactment of one important measur-

A leading worker in another State says: "We are trying to reduce materially the number of non-contributing churches in our State." Another observing brother made this remark: "It may be that the churches and individuals who have been making large contributions will not be able to increase very much this year, but I believe that far larger numbers of churches and individuals will make contributions than ever before." We trust that this brother's observation is correct. It is exceedingly important that we enlist non-contributing churches, and that we reach the members of contributing churches who have given nothing in the past. The weak place in our foreign mission work is that a large majority of our people do not make any contributions. There are influential men in every district association you can take the minutes of the last meeting, note the churches that gave little or nothing and make special efforts to reach those churches before the last of April. This is exceedingly important. If all our mighty host of people could be enlisted there would be no question about coming to the close of the year in great triumph.

1. The selection of Hon. James M. Miller of Kansas as the new congressional leader of the Anti-Saloon forces.

2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the churches of the District, thereby practically assuring legislation for the District next time.

3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure, was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various States until the commission reported.

4. The incorporation into the penal code of the United States of an inter-state liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance and recognizes the principle that the federal government should use its power to help the States in the enforcement of their own laws.

5. Finally, the preparation and introduction of the League's own inter-state shipment bill which prohibits shipments from outside the State where such shipments cannot legally be made from a point within the State, thereby obviating constitutional objections.

William H. Anderson, Acting Legislative Superintendent Anti-Saloon League of America.

Washington, D. C., March 5.

Three brothers, starting for a trip around the world, will dispose of their two five passenger automobiles, one seven passenger car, and one 20 H. P. Model 1908 runabout, at a big bargain. Three little used, one now, all first class condition. Address, Walker, 1605 Canfield Bldg., Atlanta, Ga.

**WANTED AT ONCE:**

One hundred young ladies in all parts of the United States to solicit orders from the consumer for a line of guaranteed hosiery for men, women and children. Address: Box 211, Newton, N. C.

**FREE DEAFNESS CURE.**

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Brannan, 1100 Walnut St., Kansas City, Mo.

**What Next?** What are you going to do when you leave school? Why not learn Book Keeping, Shorthand or Telegraphy or prepare to hold a Government job. This College is conducted by practical business men and when we finish with you, you can sit right in your position. We will help you get it. Write for circular. American Business College, Inc., 429 Carondelet Street, New Orleans, La.

**15 Pieces of Music 10c**

WILLIGS' Folio No. 1 for Piano or Organ, just published. By the best American and European Composers, printed on the best quality of paper, full music size, 5 cents extra if by mail. Willis & Co., Willis Bldg., Baltimore Md. (In business over a hundred years)

**AGENTS WANTED** men or women make money for themselves without any capital or novelty lock. Sells on sight. Easy to make \$3 to \$6 per day showing it to your friends. No key required. Works like a bankers safe lock. Write for agency quick, or send \$6 for sample, which will be allowed on your first order. **No-Ke Lock Co.**, Port Chester N. Y.

Denham Springs, La.

Since holding the meeting at Norfield, Miss., I feel so much attached to your State that I send you a report of some of my meetings in Louisiana.

Our first meeting after returning to Louisiana was held with the Jones Creek Church, where I had been pastor for over two years, and to which Bro. John E. Lowe, of Mississippi, has been called to succeed me.

There was one baptized and two by letter added to the church but in many respects it was one of the best meetings that I have ever seen at that church.

On the second Sunday we went to Judson Church, where 15 were received by baptism and 3 by letter.

We are now in a meeting at Walker, seven miles east of my home town, which I hope, will be one of the greatest meetings ever held in this town, for definite results, and I believe that it will.

We have several meetings planned yet in Louisiana, and when these are over, about May, if Mississippi needs us again we shall be glad to lend a helping hand in your State.

Yours for service,  
Isaiah Watson.  
Denham Springs, La.

**Rider Agents Wanted**  
In each town to ride and exhibit sample top model. Write for Special Offer.  
First Guaranteed **\$10 to \$27**  
1909 Models **\$10 to \$27**  
1909 Complete **\$10 to \$27**  
1907 & 1908 Models **\$7 to \$12**  
**600 Second Hand Wheels**  
Made of steel, good as new.....  
Great Factory Clearing Sale.  
We Ship On Approval and will allow  
Tires, coaster-brakes, parts, &  
pairs and sundries, half usual prices. Do not  
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**Study the Word.**

A cry has been raised: "Back to the Bible!" It is well; but not explicit. The Jews go back

Thursday, March 18, 1909.

## THE BAPTIST RECORD.

**Jell-O**

is a dessert that is always suitable, always inexpensive, and always delicious.

It can be made in a minute and only costs 10 cents. Grocers sell it.

Seven flavors:  
Strawberry,  
Raspberry,  
Lemon, Orange,  
Cherry, Peach,  
Chocolate.

**Illustrated Recipe Book, free.**

The Genesee Pure Food Co., Le Roy, N. Y.

**Gulf & Ship Island R. R. Co.**  
General Passenger Department.**Passenger Service.****MAIN LINE.**

No. 5	No. 3
Lv. Jackson..... 4:30 A.M.	3:25 P.M.
Lv. Hattiesburg..... 8:15 A.M.	7:05 P.M.
Ar. Gulfport..... 11:00 A.M.	10:00 P.M.

No. 4	No. 6
Lv. Gulfport..... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg..... 10:37 A.M.	7:35 P.M.
Ar. Jackson..... 2:10 P.M.	11:00 P.M.

ALL TRAINS RUN DAILY.

**COLUMBIA DIVISION**  
(Via Silver Creek and Columbia)

No. 101	102
7:10 A.M. Lv. Jackson	Ar. 7:30 p.m.
2:55 P.M. Ar. Gulfport	Lv. 11:30 A.M.
No. 109	No. 108
2:30 P.M. Lv. Jackson	Ar. 10:05 A.M.
6:20 P.M. Ar. Columbia	Lv. 6:00 A.M.

ALL TRAINS RUN DAILY.

Connections at Jackson, Hattiesburg and Gulfport with all lines

For further information apply to  
S. D. BOYD STON,  
GENERAL PASSENGER AGENT.  
Effective January 1st, 1909. Gulfport, Miss.

**Monuments****STATUARY VASES.**

and Iron Fences of all styles and material. We do first class work, use only the best of material and employ only sober and reliable men. Write for catalogue.

Agents Wanted.

Capitol City Marble Company,

(Successors to Carver-Biggs Marble Co.)  
209-211 Beale Avenue,  
Montgomery, Alabama

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In each town to ride and exhibit sample top model. Write for Special Offer.

First Guaranteed **\$10 to \$27**

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Thursday, March 18, 1909.



## FOR RENT.

Brick Hotel, in heart of town, joining Bank Building. Hotel contains about 15 rooms. Present lease expires on January 1st. For terms, apply to Bank of Clinton, Clinton, Miss.

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## FOR BOYS and GIRLS

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W. I. Thomas, President.  
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Baylor Church and School Bells. Manufactured for The C. & S. BELL CO., MILWAUKEE, WI.

## Dainty Serving.

Every woman likes to have a dainty, prettily laid table, and nowhere has a woman greater opportunity to show her originality and good taste than in arranging her table, and the manner of serving adds considerable to the charm of the meal. The homeliest fare if temptingly arranged is far more relished than more costly viands put on the table without care as to appearance. True much of it seems wasted effort, but even the careless boy who seems to give no heed to the refining influence of a dainty table, feels it just the same, and the memory of all the clean daintiness of home lingers with him through life.

In offering any dish to a person, go to the left, thus allowing the use of the right hand. If the maid does the helping, she then goes to the right side, and always on the right of each person in removing plates. The cup of coffee goes to the right of each person, the sugar and cream to the left. There is nothing that adds so much to the appearance of the table according to the expense involved, as shining glass and polished dishes, and the commonest kinds of dishes can be made to look beautiful by careful handling and proper washing, and both the glass and china dishes can be given a high polish by washing them through a warm pearl suds and then rinsing quickly through clear hot water. They must be dried with one soft towell and polished with another free from lint, and the finest cut glass may be made to glisten by washing and drying in this way. Garnishing always enhances the appearance of a dish; a few sprigs of parsley, geranium or rose leaves can be had at any time, and in serving hot meats the platter's edge may be completely covered with parsley leaves, a few of which may be added to each cut as it is served, and be more attractive than a decorated platter would be, and any woman can have a window box in the kitchen in which to raise parsley to use for her dishes, and to make her table more attractive and dainty looking.

Martha.

## YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, \$3 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

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Relieves stricture without dilating or cutting.

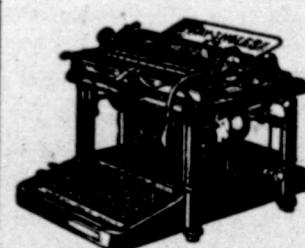
Removes moles, warts and all small tumors.

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All makes of typewriters—  
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SUPPLIES—Ribbons for all  
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